

Literature for the course "Human Identity and Culture", 2024

(preliminary)

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- **Shaowen Bardzell.** 2018. Utopias of Participation: Feminism, Design, and the Futures. *ACM Trans. Comput.-Hum. Interact.* 25, 1, Article 6 (February 2018), 24 pages. DOI:<https://doi-org.proxy.ub.umu.se/10.1145/3127359>
 - Challenging current practices of designing technology, towards designing futures.
 - Read the creative economy in their field study as a parallel to various AI application scenarios: how benevolent interventions lead to dispossession.
- **H. Clark Barrett (2020).** Towards a Cognitive Science of the Human: Cross-Cultural Approaches and Their Urgency
 - Human cognition is partially shaped by culture and individual experience, but our understanding of the extent of this influence is limited by under-representative samples in cognitive sciences.
 - Social learning presented as the cultural analog to biological inheritance.
 - The paper refers to cognitive science perspectives on the concept of self.
- **Ruha Benjamin: Race after Technology, Chapter 5:** Retooling Solidarity, Reimagining Justice
 - Contains very thought-provoking critique and suggestions for ways of interventions.
- **Mark Coeckelbergh (2021)** How to Use Virtue Ethics for Thinking About the Moral Standing of Social Robots: A Relational Interpretation in Terms of Practices, Habits, and Performance. *International Journal of Social Robotics.*
 - Apply virtue ethics in a more social and relational way, taking into account the link between virtue and the body.
 - Proposes, referring to MacIntyre, that ethics is something that is learned in a practice as a socio-cultural context: we learn virtues from others and by practicing it with others.
- **Mark Coeckelbergh.** Time Machines: Artificial Intelligence, Process, and Narrative. *Philos. Technol.* 34, 1623–1638 (2021). <https://doi-org.proxy.ub.umu.se/10.1007/s13347-021-00479-y>
 - On AI as co-author of the narratives forming our futures, rather than being solely a “tool”.
 - Based on data, AI contains the risk of nailing people to their “datafied” past.
 - Narratives are deeply cultural, and AI can be seen as interacting with culture by shaping narratives. This paper may offer a philosophical framework as a basis for analysing such interaction.
- **(Matthew Crippen.** Africapitalism, Ubuntu, and Sustainability. *Environmental Ethics.* Volume 43, number 3 (Fall 2021): 235–259 DOI: 10.5840/enviroethics202111929)
 - Not directly relevant, but might be of interest as an exploration / application of Ubuntu, a philosophical/ethical framework that has interesting relations to Ethics of AI ideas as proposed e.g. by Coeckelbergh.
- **Morton Deutsch:** A Framework for Thinking About Oppression and Its Change, 2006
 - Attempts to provide an overview of strategies and tactics for overcoming injustice.
 - Analyzes oppression as involving five types of injustices, e.g. cultural imperialism: “universalization of a dominant group’s experience and culture and establishing it as the norm”.

- Cultural imperialism would be important to discuss in the context of AI. In how far do large tech corporations and governments act as oppressors in this sense?
- **Charles M. Ess:** Intercultural Privacy: A Nordic Perspective, 2019
 - Presents differing conceptions of selfhood and identity: individual vs relational.
 - Relational autonomy: in the middle between relational and individual selfhood.
 - Emphasizes the central role of ethical pluralism in intercultural information ethics, in order to harmonize ethical frameworks in their application in different cultural contexts.
- **Thomas K. Fitzgerald** (1993), Metaphors of identity: A culture-communication dialogue
 - This book provides an accessible discussion of identity and culture (and communication) from the perspective of an anthropologist. It has been written at the onset of digitalisation, which makes it interesting to read this text from today's perspective, with AI-related questions in mind.
 - Main focus is Chapter 3 (Block A of the course): "History, Culture, and the Concept of the Person", as it traces the emergence of the modern concept of "individuality". The Chapter presents a diverse cross-cultural perspective.
 - Chapter 4 presents a model according to which Culture, Identity, and Communication relate. This is a core model for our course as it enables us to read AI as an actor that shapes both culture and communication, and in turn identity.
- **Katell, M.,** Young, M., Dailey, D., Herman, B., Guetler, V., Tam, A., Bintz, C., Raz, D., & Krafft, P. M. (2020). Toward situated interventions for algorithmic equity: Lessons from the field. *Proceedings of the 2020 Conference on Fairness, Accountability, and Transparency*, 45–55. <https://doi.org/10.1145/3351095.3372874>
 - Reading for interventions part
- **Kazansky, B.,** Torres, G., van der Velden, L., Wissenbach, K., & Milan, S. (2010). 14: DATA FOR THE SOCIAL GOOD: TOWARD A DATA-ACTIVIST RESEARCH AGENDA. *Good Data*, 4, 244.
 - Reading for interventions part
- **Keyes, O.,** Hoy, J., & Drouhard, M. (2019). Human-computer insurrection: Notes on an anarchist HCI. *Proceedings of the 2019 CHI Conference on Human Factors in Computing Systems*, 1–13.
 - Reading for interventions part
 - Lack of an explicit politics in HCI led to an implicit neoliberalism in the field.
- (Matthias Kramm (2021): The role of political ontology for Indigenous self-determination, Critical Review of International Social and Political Philosophy, DOI: 10.1080/13698230.2021.1997250)
 - Paper that may add information to thoughts of how indigenous computing may work, despite the fact that the paper has no relation to computing. The notion of differing ontologies also features prominently in Lewis et al. (2020).
- Latour, B. (2012). Crisis. In *We have never been modern*. Harvard university press.
 - Science, the real; The social, networks; and texts, rhetorics, the narrated. These are three spaces that modernity seems to want separated.
 - Anthropology studies these three realm TOGETHER in primitive cultures, but "we" are modern...
- **Lewis, J. E.,** Abdilla, A., Arista, N., Baker, K., Benesiinaabandan, S., Brown, M., ... & Whaanga, H. (2020). Indigenous protocol and artificial intelligence position paper.
 - Reading for interventions part
 - Diverse collection of texts, with an introduction that presents the basic motivation and directions:
 - To create AI from an ethical position that centers Indigenous concerns.
 - "universalist ethics often have been used to erase or sideline values central to our communities' being in the world"

- **Noble, S. U.** (2018). Introduction : The Power of Algorithms. In *Algorithms of oppression*. New York University Press.
 - Simply a book that we all should read, start with the Intro if you have not yet read the whole thing.
 - Understanding algorithmic oppression is “to understand that mathematical formulations to drive automated decisions are made by human beings.”
- **Grant Ramsey. 2013.** Culture in humans and other animals. *Biol Philos* (2013) 28:457–479 DOI 10.1007/s10539-012-9347-x
 - First reading!
 - Provides an interesting and diverse perspective and definition of culture, based on the idea of culture as information.
- (John P. Sullins. 2022. Artificial Phronēsis: What It Is and What It Is Not. In Emanuele Ratti and Thomas A. Stapleford (eds.), *_Science, Technology, and Virtues: Contemporary Perspectives_*. Oxford University Press.)
 - Text that discusses whether or not phronesis (practical wisdom) is computationally tractable.
 - Recognizing the problems involved here, he defines and defends "artificial phronesis" as a close analogue.
- (Katherina Zweig (2019) *Ein Algorithmus hat kein Taktgefühl: Wo künstliche Intelligenz sich irrt, warum uns das betrifft und was wir dagegen tun können.*)
 - Zweig is in the skeptics camp regarding judgment (Urteilskraft) capabilities of Ai, as are many others, going back at least as far as Joseph Weizenbaum's *Computer Power and Human Reason: From Judgment to Calculation* (1976), who uses Hannah Arendt along the way.
 - In all events, the English translation of Zweig's book will be out this year from MIT Press.
- Cecilia Åsberg and Rosi Braidotti (2018) "Feminist Posthumanities: An Introduction" in *A Feminist Companion to the Posthumanities*, Springer, pages: 1-22.
- **Cecilia Åsberg** (2021) *Ecologies and Technologies of Feminist Posthumanities*, *Women's Studies*, 50:8, 857-862, DOI: [10.1080/00497878.2021.1981328](https://doi.org/10.1080/00497878.2021.1981328)
 - Works in the spirit of “refusing the division of labor between science “doing” nature and humanities “doing” culture”.
 - Human-centered mind-set not enough to solve socio-political problems linked to the massive expansion of new technologies.